Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXXVII.

[From Jones's 'Christian Biography.']

THEOPHILUS LINDSEY, A. M.

Mr L. was born at Middlewich, in Cheshire, June the 20th, 1723, old style. His father, Robert Lindsey, descended from an ancient family in Scotland, was a mercer in that town; and also possessed a lucrative concern in the salt works in that neighborhood. He was named after his godfather, Theophilus, earl of Huntingdon, the husband of Selina, countess of Huntingdon, so well known as the zealous and liberal patroness of Mr Whitfield, and the Calvinistic methodists. Lady Betty, and Lady Anne Hastings, the friend of Mrs Lindsey, who had lived with them from their childhood, soon remarked the ingenuous temper, the promising talents, the love of learning, and the serious spirit of Theophilus; and took him under their immediate patronage. From a school in the neighborhood of Middlewich, at which he had made considerable proficiency, in proportion to the advantages which he enjoyed, they removed him to Leeds, and placed him under the care of the Rev. Mr Barnard, master of the free grammar school in that town; a gentleman of great eminence, both in learning and piety, who devoted himself wholly to the honorable and arduous duties of his profession; and to whose superior talents and exemplary assiduity, his grateful pupil was wont to ascribe, under divine providence, not only all his literary attainments, but almost all that was honorable and right in his personal character. To the edifying instructions of Mr Barnard, in concurrence with the impressions of his earlier domestic education, Mr Lindsey was indebted for that ardent love of truth, that firm integrity, that purity of spirit, that early and deeply rooted principle of piety, by which he was so eminently distinguished. His vacations were usually spent at the mansion of his noble patronesses, in the vicinity of Leeds, during the life of Lady Betty Hastings, and after her decease, at Ashby Place, near Ashby-de-la-Zouch, in Liecestershire, where Lady Anne then fixed her residence. Mr Lindsey was admitted as a student at St John's College, in Cambridge, May the 21st, 1741, in the eighteenth year of his age. Here his literary attainments, and exemplary conduct, soon attracted general notice and admiration. Having passed through his academical course, and taken his degrees with high reputation, Mr Lindsey was elected a fellow of St John's College in April, 1747; and, had he chosen to devote himself to literary pursuits, he was well qualified to have attained considerable distinction; but his chief ambition was to be a minister of the gospel. Having been ordained by Dr Gibson, the learned and exemplary bishop of London, he was, in the twenty-third year of his age, presented to a chapel in Spital Square, by Sir George Wheeler of Otterden Place, in Kent, at the recommendation of his noble sister-in-law, the unwearied friend and benefactress of Mr Lindsey, Lady Anne Hastings. In a short time after his settlement in London, Algernon, Duke of Somerset, being in want of a discreet and pious clergyman to officiate as his domestic chaplain, received such a character of Mr Lindsey, from Francis, earl of Huntingdon, the nephew of Lady Anne Hastings, that he immediately invited him into his house. Immediately after Mr Lindsey's return from the continent, he was presented by the earl of Northumberland, to the valuable rectory of Kirkby Whiske, in the North Riding of Yorkshire, at first under condition to resign it, when the person for whom it was intended came of age; but this young man dying in a short time afterwards, it was given to Mr Lindsey, unconditionally, in the usual form. He resigned the living of Kirkby Whiske, in the year 1756, in order to succeed Dr Dawney in the living of Piddletown, in Dorsetshire, which was in the gift of the earl of Huntingdon. In this place he lived and labored in his parochial and official duties, with high reputation for seven years. While he was minister of this parish, Mr Lindsey was married, September the 29th, 1760, to Miss Hannah Elsworth, the stepdaughter of Archdeacon Blackburne, a lady whose principles and views were congenial with his own; whose superior understanding and exalted virtues were eminently calculated to aid and second him in all his schemes for the temporal and spiritual benefit of his parishioners; and especially of the poor and ignorant.

It was while Mr Lindsey resided at Piddletown, that he first began to entertain serious scruples concerning the scripture warrant for Trinitarian worship, and the lawfulness of his continuing to officiate in the established church. His conscience obliging him to leave the church, his friend, Mr Turner, recommended him to a congregation of liberal dissenters, at the Octagon Chapel, Liverpool, which was then in want of a minister; but on Sunday, April the 17th, 1774, the chapel in Essex Street, London, was opened, and divine service was performed before an audience as numerous as could, in reason, be expected, and as respectable for rank and character as were ever collected together upon a similar occasion.

Mr Lindsey remained nearly ten years at Catterick, satisfying his conscience as well as he could with the Trinitarian worship of the church of England; but, not being able to reconcile himself any longer with his reasons, he resigned, in 1773, the vicarage of Catterick, seceded from the church, and published his well known "Apology," in defence of his anti-trinitarian sentiments, in 1774. This publication being considered as a powerful attack on the established faith, drew forth a number of replies from the pens of Burgh, Bingham, Randolph, &c. &c., to all of which Mr Lindsey replied in a "Sequel to his Apology," which is considered to be the most elaborate of all his publicatisns, and has subsequently been sustained as the standard of modern Unitarianism.

In the year 1776, two years only after the appearance of the "Apology," Mr Robert Robinson, of Cambridge, published a small volume, entitled "A Plea for the Divinity of our Lord Jesus Christ," occasioned by Mr Lindsey's Apology. This piece was very generally read and admired by Trinitarians, both in and out of the establishment; and among others, Archdeacon Blackburne, a kind of middle man, bestowed upon it great commendation, and pronounced it "unanswerable." Nine years elapsed, and no attempt of moment was made on the part of the Unitarians to answer it. At last, Mr Archdeacon Blackburne tauntingly interrogated Mr Lindsey, "How can you go on in Essex Street without confuting this work?" This roused his zeal, and he wrote to the "Cambridge-men," but they declined the task, and in 1785, Mr Lindsey himself came forth with "An Examination of Mr Robinson's Plea, &c." by a late member of the University. On the merits of the controversy, we are not called to speak.

In the spring of 1783, Mr Lindsey committed to the press a work, the materials of which he had been collecting some years, entitled "An Historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times; with some Account of the Obstructions which it has met with at different Periods." This is an elaborate work, and one of the most interestiug and important of Mr Lindsey's publications. In September, 1783, a society was instituted for promoting a knowledge of the scriptures: the meetings were held at Essex House; and among the original members of the society, was Dr Lindsey. This society did not flourish in the degree, nor to the extent of the desires of its founders. Mr Lindsey died in the eighty-sixth year of his age. He was buried in Bunhill Fields, on Friday, the 11th of November, agreeably to his own request, in the most private manner.

LOVE TO CHRIST.

The extracts which we gave last week from Dr Channing's Discourse on Love to Christ, referred principally "to some errors in relation to it, which prevail in the Christisn world." We give now a continuation of his remarks, consisting chiefly in a practical application of the subject.

I have endeavored to show the circumstances which have contributed to depress and degrade men's affections towards Jesus Christ. To me the influence of these causes seems to be great. I know of no feeling more suspicious than the common love to Christ. A true affection to him, indeed, is far from being of easy acquisition. As it is the purest and noblest we can cherish, with the single exception of love to God, so it requires the exercise of our best powers. You all must feel, that an indispensable requisite or preparation for this love is to understand the character of Jesus. But this is no easy thing. It not only demands that we carefully read and study his history; there is another process more important. We must begin in earnest to convert into practice our present imperfect knowledge of Christ, and to form ourselves upon him as far as he is now discerned. Nothing so much brightens and strengthens the eye of the mind to understand an excellent being, as likeness to him. We never know a great character until something congenial to it has grown up within ourselves. No strength of intellect and no study can enable a man of a selfish and sensual mind to comprehend Jesus. Such a mind is covered with a mist; and just in proportion as it subdues evil within itself, the mist will be scattered, Jesus will rise upon it with a sunlike brightness, and will call forth its most fervent and most enlightened affection.

I close with two remarks. You see, by this discourse, how important to the love of Christ it is, to understand with some clearness the purpose for which he came into the world. The low views prevalent on this subject seem to me to exert a disastrous influence on the whole character, and particularly on our feelings towards Christ. Christ is supposed to have come to rescue us from an outward hell, to bear the penalties of an outward law. Such benevolence would indeed be worthy of praise; but it is an inferior form of benevolence. The glory of Christ's character, its peculiar brightness seems to me to consist in his having given himself to accomplish an inward, moral, spiritual deliverance of mankind. He was alive to the worth and greatness of the human soul. He looked through what men were, looked through the thick shades of their idolatry, superstition, and vice, and saw in every human being a spirit of divine origin and godlike faculties, which might be recovered from all its evil, which might become an image and a temple of God. The greatness of Jesus consisted in his devoting himself to call forth a mighty power in the human breast, to kindle in us a celestial flame, to breathe into us an inexhaustible hope, and to lay within us the foundation of an immoveable peace. His greatness consists in the greatness and sublimity of the action, which he communicates to the human soul. This is his chief glory. To avert pain and punishment is a subordinate work. Through neglect of these truths, I apprehend that the brightness of Christ's character is even now much obscured, and perhaps least discerned by some who think they understand him best.

My second remark is, that, if the leading views of this discourse be just, then love to Jesus Christ depends very little on our conception of his rank in the scale of being. On no other topic have Christians contended so earnestly, and yet it is of secondary importance. To know Jesus Christ, is not to know the precise place he occupies in the universe. It is something more; it is to look into his mind; to approach his soul; to comprehend his spirit; to see how he thought and felt, and purposed, and loved; to understand the workings of that pure and celestial principle within him, through which he came among us as our friend, and lived and died for us. I am persuaded that controversies about Christ's person have in one way done great injury. They have turned attention from his character. Suppose, that, as Americans, we should employ ourselves in debating the questions, where Washington was born, and from what spot he came when he appeared at the head of our armies; and that, in the fervor of these contentions, we should overlook the character of his mind, the spirit that moved within him, the virtues which distinguished him, the beamings of a noble, magnanimous soul,—how unprofitably should we be employed. Who is it that understands Washington? Is it he, that can settle his rank in the creation, his early history, his present condition? or he, to whom the soul of that great man is laid open, who comprehends and sympathizes with his generous purposes, who understands the energy with which he espoused the cause of freedom and his country, and who receives through admiration a portion of the same divine energy? So in regard to Jesus, the questions which have been agitated about his rank and nature are of an inferior moment. His greatness belonged not to his condition, but to his mind, his spirit, his aim, his disinterestedness, his calm, sublime consecration of himself to the high purpose of God.

My hearers, it is the most interesting event in human history, that such a being as Jesus has entered our world, to accomplish the deliverance of our minds from all evil, to bring them to God, to open heaven within them, and thus to fit them for heaven. It is our greatest privilege that he is brought within our view, offered to our imitation, to our trust, to our love. A sincere and enlightened attachment to him is at once our honor and our happiness, a spring of virtuous action, of firmness in suffering, of immortal hope. But remember, it will not grow up of itself. You must resolve upon it, and cherish it. You must bring Jesus near, as he lives and moves in the gospel. You should meet him in the institution, which he especially appointed for the commemoration of himself. You should seek, by prayer, God's aid in strengthening your love to the Saviour. You should learn his greatness and beneficence by learning the greatness and destination of the souls which he came to rescue and bless. In the first place, you should obey his precepts, and through this obedience should purify and invigorate your minds to know and love him more. "Grace be with them all that love our Lord Jesus Christ in sincerity."

[From Captain Hall's Travels]

ILLUSTRATIONS OF SCRIPTURE.

There is one set of images and delightful illustrations, meeting the eye at every turn in India, which I have never seen any person so insensible as not to attend to with unaffected interest. I allude to those numerous everyday customs of the East, so often mentioned incidentally in the scriptures, and with which our minds have become familiar from earliest infancy. We so naturally associate these customs with the sacred writings, that we are easily drawn to link the two indissolubly together. Before visiting Eastern countries, we almost fancy that because the events related in the Bible, and the characters who acted in them have passed away and become matter of history, so also must the customs have disappeared which served as familiar illustrations between man and man, or between our Saviour and the human beings whom it was the object of his mission to impress with his doctrine. We are apt to be startled, therefore, when we find ourselves actually surrounded by scenes almost identical with those described in the Bible. Be all this as it may, I could never see a Hindoo female sitting by the steps of a well in India, with her arm thrown wearily over the unfilled water-pot, without thinking of the beautiful story of the woman of Samaria, the association being perhaps helped by the recollection of a well known Italian picture, in which the figures and the scenery are represented quite in the Eastern style, such as I was now beholding it for the first time.

"Two women shall be grinding at the mill, the one shall be taken, the other left," conveys scarcely any meaning to European readers. But in India, where we see constantly two female millers sitting cross-legged on the ground, turning by one handle the upper of two small stones, we are at once struck with the force of the illustration used to explain the uncertainty which should prevail at the destruction of the city. It is difficult, on looking at two persons so engaged to conceive a situation which it would be less easy to remove the one without interfering with the other; and this point was admirably enforced by reference to a custom with which every listener in those countries must have been quite familliar. The industry of commentators on the Bible has, I observe, long ago discovered the true explanation of this, and many other passages apparently obscure, but pregnant with meaning when duly investigated. Nevertheless I aver that a whole quarto of commentaries on the above verse could not have impressed my mind with a tenth part of the conviction which flashed upon me when I first saw two women actually "grinding at the mill;" all unconscious, poor folks, of the cause of my admiration, and as yet ignorant, alas! of the sublime lessons, to enforce and explain which their humble task was referred to.

On the morning after my arrival at Bombay, I got up with the first blush of the dawn, and hastily drawing on my clothes, proceeded alone greedily in search of adventures. I had not gone far, before I saw a native sleeping on a mat spread in the little verandah extended along the front of his house, which was made of basket-work plastered over with mud. He was wrapped up in a long web of white linen, or cotton cloth, called, I think, his cummerbund, or waistcloth. As soon as the first rays of the sun peeped into his rude sleeping chamber, he "arose, took up his bed, and went into his house." I saw immediately an explanation of this expression which, with slight variations, occurs frequently in the Bible, in connexion with several of the most striking and impressive of Christ's miracles, particularly with that of the man sick of the palsy. My honest friend the Hindoo got on his feet, cast the long folds of his wrapper over his shoulder, stooped down, and having rolled up his mat, which was all the bed he required, he walked into the house with it, and then proceeded to the nearest tank to perform his morning abolutions.

I remember mentioning this, amongst many other illustrations of the incidents recorded in scripture, to a worthy old Scotch lady, upon whom I expected it to produce the same pleasing and satisfactory effect which it had wrought on me. I made however, a great mistake, for so far from raising myself in her estimation, on the score of correct observation, I sunk, I fear, irrecoverably, in her good graces, by presuming, as she alleged, to interfere with the wonder of the miracle, the essence of which, according to her, I discovered, to consist, not in the recovery of the "man who was made whole," but in his being able to shoulder a four post bed, and carry it off without inconvenience.

CHRISTIAN INFLUENCE.

Some passages in the 'Conversations of Lord Byron' by Lady Blessington, illustrate very forcibly the excellent and powerful influence which the manifestation of true piety and Christian benevolence may produce even upon the abandoned. The part which we now quote commences with a letter from Mr Sheppard.

My Lord—More than two years since a lovely and beloved wife was taken from me, by a lingering disease, after a very short union. She possessed unvarying gentleness and fortitude, and a piety so retiring as rarely to disclose itself in words, but so influential as to produce uniform benevolence of conduct. In the last hour of life, after a farewell look on a lately-born and only infant, for whom she had evinced inexpressible affection, her last whispers were, 'God's happiness!—God's happiness!'

Since the second anniversary of her decease, I have read some papers which no one had seen during her life, and which contain her most secret thoughts. I am induced to communicate to your Lordship a passage from these papers, which, there is no doubt, refers to yourself, as I have more than once heard the writer mention your agility on the rocks at Hastings.

"Oh, my God, I take encouragement from the assurance of thy word to pray to Thee in behalf of one for whom I have lately been much interested. May the person to whom I allude (and who is now, we fear, as much distinguished for his neglect of Thee as for the transcendant powers Thou hast bestowed on him,) be awakened to a sense of his own danger, and led to seek that peace of mind in a proper sense of religion, which he has found this world's enjoyments unable to procure! Do thou grant that his future example may be productive of far more extensive benefit than his past conduct and writings have been of evil; and may the sun of righteousness, which we trust will at some future period, arise on him, be bright in proportion to the darkness of those clouds which guilt has raised around him, and the balm which it bestows, healing and soothing in proportion to the keenness of that agony which the punishment of his vices has inflicted on him! May the hope, that the sincerity of my own efforts for the attainment of holiness, and the approval of my own love to the Great Author of religion, will render this prayer, and every other for the welfare of mankind, more efficacious—cheer me in the path of duty."—Hastings, July 31, 1814.

There is nothing, my Lord, in this extract which, in a literary sense, can at all interest you; but it may, perhaps, appear to you worthy of reflection, how deep and expansive a concern for the happiness of others the Christian faith can awaken in the midst of youth and prosperity. Here is nothing poetical and splendid, as in the expostulatory homage of M. Delmartine; but here is the *sublime* my Lord; for this intercession was offered on your account, to the supreme *Source* of happiness. It sprang from a faith more confirmed than that of the French poet; and from a charity which, in combination with faith, showed its power unimpaired amidst the langor and pains of approaching dissolution. I will hope that a prayer, which, I am sure, was deeply sincere, may not always be unavailing.

It would add *nothing*, my Lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those, who wish and pray, that 'wisdom from above,' and 'peace,' and 'joy,' may enter such a mind.

JOHN SHEPPARD.

On reading this letter and prayer, which Byron did aloud, before he consigned it to me to copy, and with a mouth tremulous from emotion, and a seriousness of aspect, that showed how deeply it affected him; he observed: "Before I had read this prayer, I never rightly understood the expression so often used, 'The beauty of holiness.' This prayer and letter has done more to give me a good opinion of religion, and its professors, than all the religious books I ever read in my life.

"Here were two most amiable and exalted minds offering prayers and wishes for the salvation of one considered by three parts of his countrymen to be beyond the pale of hope, and charitably doomed to everlasting torments. The religion that prays and hopes for the *erring* is the true religion, and the only one that could make a convert of me; and I date (continued Byron) my first impressions against religion to having witnessed how little its votaries were actuated by any true feeling of Christian charity. Instead of lamenting the disbelief, or pitying the transgressions (or at least their consequence) of the sinner, they at once cast him off, dwell with acrimony on his errors, and, not content with foredooming him to eternal punishment hereafter, endeavor, as much as they can, to render his earthly existence as painful as possible, until they have hardened him in his errors, and added hatred of his species to their number. Were all religious people like Mr Sheppard and the amiable wife he has lost, we should have fewer sceptics; such examples would do more towards the work of conversion than all that ever was written on the subject.

"When religion supports the sufferer in affliction and sickness, even unto death, its advantages are so visible, that all must wish to seek such a consolation; and when it speaks peace and hope to those who have strayed from its path, it softens feelings that severity must have hardened, and leads back the wanderer to the fold; but when it clothes itself in anger, denouncing vengeance, or shows itself in the pride of superior righteousness, condemning, rather than pitying, all erring brothers, it repels the wavering, and fixes the unrepentant in their sins. Such a religion can make few converts, but may make many dissenters, to its tenets; for in religion, as in every thing else, its utility must be apparent to encourage people to adopt its precepts; and the utility is never so evident as when we see professors of religion supported by its consolations, and willing to extend these consolations to those who have still more need of them—the misguided and the erring."

EXPLANATION OF LUKE X. 4.

"And salute no man by the way."

This is a part of the charge which our Lord gave to his seventy disciples, when he sent them two and two before him into every city where he was to come, that they might prepare the public attention for his proper reception. The charge, "salute no man by the way," must sound odd to our ears. It appears like a most unsocial precept to men who were sent out to attract public attention; to command them not to give the *Salam*, the common salutation to any one whom they might meet. A Christian will readily believe that no charge of his Lord was without propriety or meaning, though he should not be able to see that meaning, or appreciate its

propriety. We confess that we have often looked up, after reading the passage quoted, and said to ourselves, What can be the meaning of this? To command men who were sent out to preach the gospel to every one, not to salute any man they might meet? Perhaps the following circumstance may cast light on the paasage:

When the Jews went to public prayers in the morning, they were not allowed to pay a visit, or speak on worldly business, or even to give a salute to any one whom they might meet. They were to realize the presence of the Deity, and to know nothing but him, until the public devotions were over It is probable, that our Saviour had this in his mind, when he gave this charge to the seventy. You are going to discharge a great duty to God—no time is to be lost; your whole souls must be engrossed with it. Go immediately in the very plight in which you are; think not about a change of rainment: trouble not yourselves about food, or money to buy it; God commands your services, and charges himself with the means of your accommodation; let no human feeling interrupt you; do not halt to say *Alicum Salam** to any you meet. There is not a moment to be lost; I shall be close after you.

This view of the subject gives a beautiful meaning to our Lord's charge. Our souls are rapt and fired with holy enthusiasm. An imperative command; a duty which takes precedence to all others; which swallows up all consciousness of other things; that which must be done, though all things else should remain undone. The Son of God commands his disciples to rush abroad and apprise the world that he is coming. It is the world's last hope—let nothing interfere with it.

* PEACE TO YOU—the Eastern salutation.

[For the Christian Register.]

PATRICK HENRY'S VIEWS OF RELIGION.

MR EDITOR,—I send you two passages from that instructive and delightful book, Wirt's Life of Patrick Henry. At this religious and political juncture, when so much is said of infidelity, and many good principles are set at nought both in church and state, it is reviving to read such sentiments coming from such a man; to see not only how he regarded Christianity and the vulgar assaults made upon it, but also how he viewed it at the side of the all-engrossing subject, politics.

Extract from a Letter to his Daughter.

"I have long learned the little value which is to be placed on popularity, acquired by any other way than virtue; and I have also learned that it is often obtained by other means. The view which the rising greatness of our country presents to my eyes, is greatly tarnished by the general prevalence of deism; which with me, is but another name for vice and depravity. I am, however, much consoled by reflecting, that the religion of Christ has, from its first appearance in the world, been attacked in vain, by all the wits, philosophers, and wise ones, aided by every power of man, and its triumph has been complete. What is there in the wit, or wisdom of the present deistical writers or professors, that can compare them with Hume, Shaftsbury, Bolingbroke, and others? and yet these have been confuted and their fame decaying; in so much that the puny efforts of Paine are thrown in to prop their tottering fabric, whose foundations cannot stand the test of time. Amongst other strange things said of me, I hear it is said by the deists that I am one of the number; and, indeed that some good people think I am no Christian. This thought gives me much more pain than the appellation of tory; because I think religion of infinitely higher importance than politics; and I find much cause to reproach myself, that I have lived so long, and have given no decided and public proofs of my being a Christian. But, indeed, my dear child, this is a character which I prize far above all this world has or can boast."

In another place, a friend speaks of this remarkable man in these terms:

"He was never heard to take the name of his Maker in vain. He was a sincere Christian, though after a form of his own; for he was never attached to any particular religious society, and never, it is believed, communed with any church. A friend who visited him not long before his death, found him engaged in reading the Bible: 'Here,' said he, holding it up, 'is *a book worth more than all the other books that ever were printed*; yet it is my misfortune never to have found time to read it with the proper attention and feeling, till lately. I trust in the mercy of heaven, that it is not yet too late.' He was much pleased with Soame Jenyns' View of internal evidences of the Christian religion; so much so, that about the year 1790, he had an impression of it struck at his own expense, and distributed among the people. His other favorite works on the subject were Doddridge's 'Rise and Progress of Religion in the Soul,' and Butler's 'Analogy of Religion, Natural and Revealed.' This latter work, he used at one period of his life, to style, by way of preeminenee, his *Bible*. The selection proves not only the piety of his temper, but the correctness of his taste, and his relish for profound and vigorous disquisition."

CHRISTIAN REGISTER.

BOSTON, DECEMBER 15, 1832.

ABUSES OF REVIVALS.

A true revival of religion every Christian must rejoice in and pray for. But it must be borne in mind that all are not "revivals of religion" that are called so. There are excitements about religion which are not properly speaking *religious* excitements—are not an awakening of pure religious feelings and principles. We fear there is two much reason to believe, that many of the excitements produced by the systematic manoeuvres of the Orthodox, during the two or three past years, have been rather excitements about religion, than true revivals of religion. We are more and more confirmed in this opinion, as we have opportunity to witness more of the results of these excitements. Their tendency we fear, has too generally been to mislead the subjects of them, as to the true nature and spirit of religion; to fill them with spiritual pride, and to beget a false security as to their spiritual state. That very reprehensible measures have been extensively adopted by the revivalists is admitted even by some of the warm friends of revivals. As evidence of this we quote the following article from the Journal and Telegraph of Albany, a paper friendly to revivals, but independent in exposing their abuses.

"THE SUBMISSION CHAIR."

We have more than once had occasion to express our regret that the "anxious seat" as it is called, has so extensively come into use in some parts of our country, in the management of revivals. We think, and have always thought, with Dr Miller, that "it is eminently fitted to generate fanaticism;" to affect the passions, at the expense of the understanding and judgment; in short, to mar and hinder the blessed cause of revivals. But our apprehensions in respect to the evils connected with it would have been less, if we could have regarded it as an isulated measure, rather than as part of a system; or if we could have felt any assurance that it would not lead to other measures still more extravagant. That we were not deceived in our expectations on this subject, we have the fullest evidence.

A gentleman in this vicinity, every way entitled to full confidence, states that at a protracted meeting which he attended a short time since, in a western county of this State, after the person had occupied the anxious seat until he supppsed himself converted, and was pronounced so, he was then required to sit in "the submissive chair," as it was called, while thanksgivings were offered, that a new soul had been born into the kingdom. Nothing can be more certain than that the "anxious seats" used in this manner, must almost of course, lead to self-deception; and it is equally certain that "the submission chair," must serve to confirm it. It is indeed a great evil, that these measures serve to make intelligent worldly men regard the whole subject of revivals with disgust; but the greater evil, as we think, is that they are fitted in the best possible manner, to inspire false hopes. We must continue to protest, as we have always done, against the whole system; and though we have no doubt that the anxious seat is used by some with much less evil than by others, yet we believe there is evil connected with it almost of course; and evil too, which may be avoided without a sacrifice of the least advantage. Our earnest hope is that the churches in which these things have prevailed, will throw away their anxious seats and submissive chairs, and be contented to conduct their revivals, if God is pleased thus to bless them, in a sober and scriptural manner.

These evils are so manifest that even the friends of revivals are disgusted with them. Is it to be believed that these are the only evils growing out of the extensive operations of the Orthodox upon the public mind, during the period of these excitements? We do not believe it. We do not admit that it is the "anxious seat" or the "submission chair" only, that do all the mischief—that are so "eminently fitted," as Dr Miller expresses it, "to generate fanaticism." It is not these simply, that are adapted to "effect the passions, at the expense of the understanding and the judgment," to "lead to self-deception," and to "inspire false hopes." This tendency is to be attributed, we feel assured, to the whole system, whether the "anxious seat" and "submission chair," be used or not; though undoubtedly these tricks have a tendency to increase the evil. The spiritual pride and uncharitableness which commonly accompany and follow these excitements, are in our minds, evils which far over-balance all the good results of most revivals. That there are some good results we never doubted. That sometimes the careless, the gay, and the worldly are thereby awakened to thought, and seriousness, acquire spiritual affections, and become confirmed in habits of religious obedience, we have always been ready to admit; and these surely are good and important results. But on the other hand, it is not to be denied that there are those, and not a few, who through the violent and exciting influence of revival operations have lost the balance of reason, have been driven to despair; or as a natural final consequence of self-deception have returned with an increased and fatal eagerness to the husks of the world, and have made a melancholy shipwreck of faith.

CHANGES OF ORTHODOXY.

The disputes and contentions among Christians are more about names than things. Many of the Orthodox of the present day, are nearly on the same ground, or at least are quite as liberal in their principles as were the Arminians or Liberal Christians, of twenty-five years ago, whom they then stigmatized and tried to exclude from the Christian church as heretics and false teachers. Many of the Liberal Christians of that day have since embraced the doctrine of the Divine Unity; but, as a body their views are less changed, during this time, as to the leading principles of Christianity, than are those of many of the Orthodox. Yet Liberal Christians, we regret to say, are still pursued by them, as it seems to us, with about as much of a persecuting spirit as ever. The kind and enlarged spirit of true Christianity seems not to have come, as it ought, with the greater liberality and the more scriptural character of many of their doctrines. Why is this? Do they not perceive, that they are now themselves substantially the men, whom they so freely anathematized but a few years ago? In adopting their principles, and in giving the right hand of fellowship to the reputed heretics of that day who have clung to their old faith, do they not virtually acknowledge the honesty and the Christian claims of those they once denounced? And is it not time that they seriously ask themselves, whether they are not grossly violating their duty as Christians, in continuing to denounce and persecute those who still differ from them, and whose Christian characters and tempers will lose nothing by contrast with their own.

The pertinency of these remarks is illustrated by the following article from the Brooklyn Monitor.

A few days ago, a friend put into our hands the sermon preached at the Installation of the Rev. Charles Fitch, in Western, Mass., by Rev. Samuel Backus, late minister of a parish in Woodstock. Knowing that the author is accounted Orthodox, we expected to find in the sermon some things very different from what we did find. A passage in his preface first surprised us. It is this,—"Much of the technical language of our theological system had its origin in a day, when the science of the human mind was so poorly understood, that its properties were supposed to be transferable from one to another; and being shaped to such views, it means nothing, till its literal import is first explained away. *The imputation of sin and holiness being rejected*, every form of expression predicated on such notions, should be laid aside, or we shall inevitably be misunderstood, and build up error instead of truth. So, again, if we tenaciousiy adhere to the language used by those who considered religion as a passive, rather than an active concern, after all our efforts to show that we do not mean as we say, we shall leave the impression on many minds, that they are somehow so held down in their actions, as to have really very little responsibility resting upon them."

These are the same ideas which were long ago broached by Unitarian writers; for which they have had to endure the odium of those who claimed to be sound in the faith. If such sentiments as these will pass current among the Orthodox of New England, no wonder the Presbyterian brethren of the South have come to suspect that they are going over to the Unitarian heresy. Relinquish the technical language of the Calvinistic system of theology, and the system itself will be lost sight of forever. Reject the notion of the imputation of Adam's sin to his posterity, and the imputation of Christ's righteousness to those who believe on him; and lay aside every form of expression predicated on such notions; and what will become of the Orthodox doctrines of Original Sin, and the Atonement? Indeed we should have thought a Unitarian wrote the preface to Mr Backus's sermon, rather than a gentleman who was lately a member of the Windham County Consociation, and is still, we suppose, accounted Orthodox.

AMERICAN BIBLE SOCIETY.

A correspondent of the Christian Register, last week, stated that the American Bible Society had 'promised to publish the Bible without note or comment;' and the question is asked, 'have they not grossly violated this promise.' To a similar statement which was made in the Boston Courier of Wednesday, a reply has been made in that paper, of which we will give the substance. After an explanatory remark the writer proceeds to give the first article of the constitution, thus;

"Art. 1. This Society shall be known by the name of the *American Bible Society*, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English language, to be circulated by the Society, shall be in the version now in *common use*."

To this are added the following statements.

In the earlier years of the Society, the only Bibles printed and issued by them were from the English edition of what is known as King James' Bible, with the contents of the chapters affixed to them by the seventy learned and holy men who translated it, by his Majesty's command. In subsequent years, in order to increase the cheapness of these books, the headings to the chapters have been partially or wholly omitted in some kinds, that the price might be reduced for gratuitous distribution; but the Managers, in compliance with many urgent solicitations, have restored the headings to the chapters in *one* edition of the octavo, and in *one* edition of the minion Bibles, and they still print *five* editions without any contents to the chapters prefixed: so that Societies may order for either kind.

The headings to the chapters adopted by the Managers of the American Bible Society, are those found in King James' Bible, (the Bible in common use, to which the constitution refers,) and they are in fact the only kinds which they or the Massachusetts Bible Society are authorized by their constitutions to publish.

PROCLAMATION OF THE PRESIDENT.

The President of the United States has issued his Proclamation, in reference to the late Ordinance of Nullification in South Carolina. After stating the leading positions of the Ordinance, he proceeds to give his views of the Constitution, and of the incompatibility of the principles assumed by South Carolina, not only with the plain letter and spirit of the Constitution, but with the existence of an efficient and prosperous government.

"I consider then," says the President, "the power to annul a law of the United States, assumed by one State, *incompatible with the existence of the Union, contradicted expressly by the letter of the Constitution, unauthorized by its spirit, inconsistent with every principle on which it was founded, and destructive of the great object for which it was formed.*"

He proceeds to examine the particular application of the leading principle which is made in the Ordinance. Having stated the allegations contained in the Ordinance he appeals to his fellow-citizens to judge whether they are so clear and convincing as to justify the "reckless and destructive course" proposed to be adopted. He speaks of State sovereignty, and denies the right of any State to withdraw from the Union. He proceeds to recapitulate the facts of the case—that a small majority of the citizens of one State proposes to repeal the United States' laws, and that the Governor of that State proposes to the Legislature to raise an army to carry their threatened secession from the Union into effect.

It is the intent of this instrument,—continues the President,—to PROCLAIM not only that the duty imposed on me by the Constitution "to take care that the laws be faithfully executed," shall be performed to the extent of the powers already vested in me by law, or of such others as the wisdom of Congress shall devise and entrust to me for that purpose; but to warn the citizens of South Carolina, who have been deluded into an opposition to the laws, of the danger they will incur by obedience to the illegal and disorganizing Ordinance of the Convention,—to exhort those who have refused to support it to persevere in their determination to uphold the Constitution and laws of their country, and to point out to all the perilous situation into which the good people of that State have been led,—and that the course they are urged to pursue is one of ruin and disgrace to the very State whose rights they affect to support.

This is followed by a powerful, patriotic and eloquent appeal to the citizens of South Carolina and the United States, which closes in the following manner:—

The laws of the United States must be executed. I have no discretionary power on the subject—my duty is emphatically prononnced in the Constitution. Those who told you that you might peaceably prevent their execution, deceived you,—they could not have been deceived themselves. They know that a forcible opposition could alone prevent the execution of the laws, and they know that such opposition must be repelled. Their object is disunion; but be not deceived by names, disunion, by armed force, is TREASON. Are you ready to incur this guilt? If you are, on the heads of the instigators of the act be the dreadful consequences—on their heads be the dishonor, but on yours may fall the punishment,—on your unhappy State will inevitably fall all the evils of the conflict you force upon the Government of your country. It cannot accede to the mad project of disunion of which you would be the first victims,—its first Magistrate cannot, if he would, avoid the performance of his duty,—the consequence must be fearful for you, distressing to your fellow citizens here, and to the friends of good government throughout the world. Its enemies have beheld our prosperity with a vexation they could not conceal,—it was a standing refutation of their slavish doctrines, and they will point to our discord with the triumph of malignant joy. It is yet in your power to prevent them. There is yet time to show that the descendants of the Pinckneys, the Sumpters, the Rutledges, and of the thousand other names which adorn the pages of your revolutionary history will not abandon that Union, to support which, so many of them fought, and bled, and died. I adjure you as you honor their memory,—as you love the cause of freedom, to which they dedicated their lives,—as you prize the peace of your country, the lives of its best citizens, and your own fair fame, to retrace your steps. Snatch from the archives of your State the disorganizing edict of its Convention,—bid its members to reassemble and promulgate the decided expressions of your will to remain in the path which alone can conduct you to safety, prosperity, and honor,—tell them that compared to disunion, all other evils are light, because that brings with it an accumulation of all,—declare that you will never take the field until the star-spangled banner of your country shall float over you,—that you will not be stigmatized when dead, and dishonored and scorned while you live, as the authors of the first attack on the Constitution of your country!—Its destroyers you cannot be. You may disturb its peace—you may interrupt the course of its prosperity—you may cloud its reputation for stability,—but its tranquility will be restored, its prosperity will return, and the stain upon its national character will be transferred, and remain an eternal blot on the memory of those who caused the disorder.

Fellow citizens of the United States! The threat of unhallowed disunion—the names of those once respected, by whom it is uttered—the array of military force to support it—denote the approach of a crisis in our affairs, on which the continuance of our unexampled prosperity, our political existence, and perhaps that of all free governments may depend. The conjunction demanded a free, a full, and explicit enunciation, not only of my intentions but of my principles of action; and as the claim was asserted of a right by a State to annul the laws of the Union and even to secede from it at pleasure, a frank exposition of my opinions in relation to the origin and form of our government, and the construction I give to the instrument by which it was created, seemed to be proper. Having the fullest confidence in the justness of the legal and constitutional opinion of my duties which has been expressed, I rely with equal confidence on your undivided support in my determination to execute the laws—to preserve the Union by all constitutional means—to arrest, if possible, by moderate but firm measures, the necessity of a recourse to force; and, if it be the will of Heaven that the recurrence of its primeval curse on man for the shedding of a brother's blood should fall upon our land, that it be not called down by any offensive act on the part of the United States.

Fellow citizens! The momentous case is before you. On your undivided support of your government depends the decision of the great question it involves, whether your sacred Union will be preserved, and the blessing it secures to us as one People shall be perpetuated. No one can doubt that the unanimity with which that decision will be expressed, will be such as to inspire new confidence in republican institutions, and that the prudence, the wisdom, and the courage which it will bring to their defence, will transmit them unimpared and invigorated to our children.

May the Great Ruler of Nations grant that the signal blessings with which he has favored ours, may not, by the madness of party or personal ambition, be disregarded and lost; and may His wise Providence bring those who have produced this crisis, to see the folly, before they feel the misery of civil strife: and inspire a returning veneration for that Union which, if we may dare to penetrate His designs, he has chosen as the only means of attaining the high destinies to which we may reasonably aspire.

In testimony whereof, I have caused the Seal of the United States to be hereunto affixed, having signed the same with my hand.

Done at the City of Washington this 10th day of December, in the year of our Lord, one thousand eight hundred and thirtytwo, and of the Independence of the United States the fiftyseventh.

ANDREW JACKSON.

By the President:
EDW. LIVINGSTON,
Secretary of State.

TRUST DEEDS.

The following decision of the Supreme Court of Pennsylvania, is copied from the "Methodist Correspondent" published at Pittsburgh. It will be perused with interest, by many of our readers, as the decision conforms in principle, to the decisions of our own Supreme Court, in regard to church property held or claimed by a seceding minority.

In order that the bearing of the decision of the Court upon the Methodist Society in Pittsburg may be fully understood by the reader, it is proper to mention, briefly, the circumstances under which the controversy arose. In 1828, the members of the Society procured an Act of Assembly to be passed, by which they were erected into a body politic and corporate, under the title of the "Methodist Church of Pittsburg." The church property, including two meeting houses, and a burying ground, was conveyed by the trustees in whom the legal title had been vested, to the trustees of the corporation, subject to the trusts set forth in the original deeds of conveyance. A majority of the trustees of the corporation, being attached to the reform party, and a large number of the Methodist Society being dissatisfied with the conduct of the preacher in charge, it was determined to solicit the services of a preacher who favored the cause of reform. Accordingly the Rev. George Brown was addressed by the society, and he accepted their invitation. It was about the same time resolved to give him the use of the pulpit of the meeting house on Smithfield Street, at the hours of nine in the morning, and three in the afternoon: an arrangement which did not interfere with the hours of preaching employed by the incumbent of the Bishop. This even called forth his written remonstrance, in which he denied the right of any minister of the gospel, to use the pulpit of the church without his permission. But his objections were disregarded by the trustees, and Mr Brown occupied the pulpit at the hours designated by them. Not very long afterwards the preacher in charge conceived the project of expelling from the Methodist Episcopal Church, those trustees who belonged to the party of Reformers, in order that the board might be filled by persons who were in favor of the present system of Methodist Episcopal Church government. Accordingly, charges were got up against all the trustees of the corporation, excepting *three*, founded upon an alleged violation of duty in adopting improper by-laws for the government of the corporation. On receiving copies of the charges, with a notice of the time of trial, they promptly denied the jurisdiction of the preacher, and refused to appear. They were, as a matter of course, found guilty, and expelled from the church. This being done, two of the remaining trustees, who belonged to the party of the Bishop, proceeded to fill, by their own appointment, the vacancies in the board, made by expulsion. The church property was now claimed by *each board of trustees*, and the old board being in the legal possession, an ejectment was brought for the purpose of turning them out.

IMPORTANT LEGAL DECISION.

Methodist Church of Pittsburg, *vs.* Stephen Remington and others. } In the Supreme Court for the Western District of Pennsylvania.

This cause came before the Supreme Court for argument on the 5th of September last. Present Hon. J. B. Gibson, Chief Justice, Hon. Molton C. Rogers, Hon. Charles Huston, and the Hon. John Ross, associate justices. The arguments of counsel occupied the greater part of four days. On Saturday, the 30th of September, the Chief Justice stated verbally the opinion of the court, in which all the judges concurred. He mentioned, also, that the opinion would be drawn up at length as soon as time would permit. The controversy thus brought to a close, involved, amongst other questions, the validity of certain trusts contained in two deeds of conveyance—one for a lot at the intersection of Smithfield and Seventh Streets, and the other for an acre of land in the Northern Liberties of the City, purchased for a burying ground.

The deed of conveyance for the lot first mentioned, on which a large meeting house is now erected, pursues the form set forth in the Discipline of the Methodist Episcopal Church.—The lot was conveyed to certain trustees to hold to them and their successors forever, "in trust, that they shall erect and build, or cause to be erected and built thereon, a house or place of worship, for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said church, at their general conferences in the United States of America; and in further trust and confidence that they shall at all times, forever and hereafter, permit such ministers and preachers, belonging to the said church, as shall from time to time be duly authorized by the general conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the yearly conferences authorized by the said general conference, and none others, to preach and expound God's holy word therein; and in further trust and confidence, that as often as any one or more of the trustees herein beforementioned, shall die, or cease to be a member or members of the said church, according to the rules and discipline as aforesaid, then and in such case, it shall be the duty of the stationed minister or preacher (authorized as aforesaid) who shall have the pastoral charge of the members of the said church, to call a meeting of the remaining trustees, as soon as conveniently may be; and when so met, the said minister or preacher shall proceed to nominate one or more persons to fill the places of him or them whose office or offices has (or have) been vacated as aforesaid. *Provided*, the person or persons so nominated, shall have been one year or more a member or members of the said church immediately preceding such nomination, and be at least twenty-one years of age; and the said trustees, so assembled, shall proceed to elect, and by a majority of votes, appoint the person or persons so nominated to fill such vacancy or vacancies, in order to keep up the number of nine trustees forever; and in case of an equal number of votes for and against the said nomination, the stationed minister or preacher shall have the casting vote."*

* See form of Deed of Settlement, in the Discipline of the Methodist Episcopal Church.

The burying ground was also conveyed to trustees and their successors, the use of the property to be regulated by certain articles of association, to which the deed referred. By those articles a portion of the ground was sub-divided into 150 "burying lots" for families, &c. and sold at the price of six dollars each. The residue was left for a common burying ground to be used by those who should pay the prescribed charges for graves. By the articles of association none but members of the Methodist Episcopal Church could purchase or hold a burying lot, and the revenue arising from the sale of graves was to be paid into the hands of the Steward of the Methodist Episcopal Church in this station.

The decision of the Supreme Court, as announced by the Chief Justice, was in substance, that the trusts above mentioned, or in other words, that so much of the deeds of conveyance as gave to the general or annual conferences, or to the preachers of the Methodist Episcopal Church any interest in or control over the property in question, was illegal and void. And that the property belongs to those who purchased and paid for it.

Thus the old trustees, representing the majority of the congregation, who are Reformers, have obtained a complete triumph. No decision, ever made, by any Court in Pennsylvania, has met with a more general approbation. Its justice is acknowledged by all, except the party in interest, whose exorbitant pretensions to church property have been overthrown.

RELIGIOUS AND MORAL INTELLIGENCE.

Ordination at Hallowell. The ordination of Mr Henry A. Miles, as Pastor of the First Unitarian Society in Hallowell, will take place on Wednesday the 19th inst. Sermon by Rev. Mr Gannett, of Boston.

In the evening of the day of ordination, there will be a public meeting of Unitarians, in the church of the First Unitarian Society, on which occasion addresses may be expected from several gentlemen. Unitarians, and those who feel interested in the cause of Liberal Christianity in Hallowell and the vicinity, are requested to attend.

The West. A correspondent who has recently removed from the interior of this State to Louisville, Kentucky, writes thus:—"Having left the bleak regions of New England for the far West, 'with all its faults I love it still,' and am unwilling to relinquish the satisfaction and profit derived from a perusal of your valuable and useful paper; I am happy to learn that a few copies are circulated here, and should be extremely gratified could I be instrumental in introducing a more extensive circulation of the same. The field is indeed extensive, but few are the active, effective laborers. We rejoice to learn that measures are in operation, by our friends in the East, that must and will, if carried into effect, eventuate in the ultimate triumph of the truth as it is taught in the gospel of our blessed Saviour,—'And why even of yourselves judge ye not what is right.'"

Public Meeting of Unitarians in Connecticut. The Brooklyn Monitor of the 4th instant contains the following paragraph.

On Wednesday last, there was a meeting of the Friends of Christian Liberty and Religious Inquiry at Canterbury. The number of persons present was smaller than usual, but the object of the association was pursued with unabated ardor, and we hope not without some effect. The greatest projects in the world have been started by a few, and prosecuted by them for awhile without much encouragemont. We are not to be diverted from our purpose, by the fear of misrepresentation and obloquy. We are persuaded that nothing so much retards the progress of Christianity, as the impositions of human authority in religion. We mean therefore to expose them fearlessly, and resist them to the last. Sure we are, that if those who call themselves Christians would learn of Christ, instead of human masters, there would be incomparably more righteousness, peace and love among them than there now is.

First Congregational Society in Chelmsford.—As an item of religious inntelligece proper to be communicated,—and in justice to Rev. Mr Allen, we copy from the Lowell Journal of the 24th ult. the following article in relation to the religious affairs of the First Congregational Society in Chelmsford.

To the Editor of the Lowell Journal:—

Sir,—Not having seen any particular account of the Rev. Wilkes Allen's resignation of his charge as Pastor and Teacher of the First Congregational Church and Society in Chelmsford, I wish you would insert the following in your useful Journal and gratify a friend to all concerned:

The facts and circumstances which at length prevailed on the Rev. Mr Allen to resign his sacred and endeared charge, were of such weight and character, as to induce the church and parish to meet and grant his request. But to express the reluctance with which they consented to such an important measure, and their consideration of his faithfulness in his ministry among them, and of the sacrifices his resignation must occasion, they voted, it is believed without a dissenting voice, to allow him $500. In addition to this strong testimonial of respectful regard, a subscription was out in motion, and a sum was soon raised sufficient to procure him a suit of clothes. Not satisfied with these attentions, the ladies of the place, constituting the Female Charitable Society of Chelmsford, which, consisting of 50 or 60 members, has been active, harmonius and highly useful for sixteen years, after paying their customary assessment at their annual meeting, made up a purse for Mrs Allen of nearly $20, as an expression of their gratitude and respect towards her, in consequence of her presiding over the society for many years with great propriety and usefulness. Other ladies in the parish desired in some way to manifest their respect for him, who had been their pastor and friend, and has sympathized with them in their changes. In accordance with this desire, and embracing what had been done before, the following frank and respectful address was prepared by a female hand to which more than a hundred female friends subscribed their names.

"TO THE REV. WILKES ALLEN, CHELMSFORD.

"Impressed with the feelings of deep respect and friendship for our late highly esteemed Pastor, neighbor, and friend, and sensible of our obligations to you for your many kind and friendly counsels to us and for the deep interest you have uniformly manifested for our happiness,

"We, the undersigned, ladies of the First Congregational Church and Society, would testify to you, that, notwithstanding the dear relation, which for many years has existed between us, is now dissolved, we still cherish in our hearts feelings of great respect for your character, and a deep interest in your welfare and happiness. And wherever you may be called to labor in our Master's service, our best wishes will ever attend you. We would also accompany these expressions of friendship and respect with a present of a suit of clothes, which we affectionately request you to accept and wear, and be assured, that while life and memory last, we shall retain the fond recollection of your virtues, and of your fervent prayers and pious labors for our happiness."

[Signed by one hundred and sixteen.]

The facts and circumstances above stated, together with an Address subjoined from such a number, must be highly gratifying to Mr Allen, and as highly honorable to the church and people of his late charge. They certainly manifest much good feeling on their part in return for his faithful services among them, and for the good advice and affectionate counsels he gave them in his farewell discourse. It is devoutly to be wished that they may be divinely guided in their destitute state, and that their prayers and efforts, through the blessing of heaven, may prepare them to receive at no distant period an ascension gift in the happy settlement of one who shall lead them in the way of spiritual peace, and to the wells of salvation.

Protestanism in France. Among the means now used for the promotion of Christian truth in France, the measures of "The Society of Christian Morals" may be regarded as of the first importance. Prizes are offered by the Society for essays on important subjects. Nachet and Vervoot, advocates of Paris, have received prizes for treatises on "Religious Liberty." Vinet, in a treatise on "Liberty of Conscience," has ably defended the same doctrine. Another able writer on religious subjects, is the late celebrated Benjamin Constant, whose works, we understand, are in a course of translation into English.

There are also the "Archives du Christianisme," and other periodicals. Three volumes of "Evangelical Miscellanies" upon interpretation, have been published by Gonthier of Nyon. Several histories of the Reformation and the Reformers, are largely dispersed.

Another periodical is "Le Protestant," a religious and literary Journal, published every ten days. It manifests talent, and professedly advocates the doctrines and rights of the Reformed Churches."

An Independent Catholic Church. We learn from recent numbers of *Le Protestant* that an association of Catholics has been formed at Dresden, who propose to establish a Christian church, which shall be universal, and at the same time independent of Rome. The leading principles of this church, says the Presbyterian, may be thus stated,

The source of all religious and moral knowledge for the universal Christian church is the divine light, or universal and eternal truth. Consequently this church adopts the doctrines of Christ and his apostles, explained conformably to the laws of reason; that is, the *essence* of what the New Testament contain, carefully distinguishing this from what relates exclusively to the ideas of the contemporaries of our Saviour. The chief principle is the unity of the godhead. The sum of morals is "Love God above all, and thy neighbor as thyself."

They propose seven principal means of edification: 1. *Festivals*, of which seven are specified. 2. *Preaching*. 3. *Singing*. 4. *Instrumental Music*. 5. *Architecture*. 6. *Painting* and *Sculpture*. 7. The *Sacraments*, Baptism and the Lord's Supper. They reject confession and absolution by the Priest.

It is gratifying to witness any attempts to break away from the bondage of Rome; and we sincerely pray that their efforts may be prospered, and especially that they may be not only blessed with a still clearer light in regard to the doctrines of the gospel, but that they may possess largely, its selfdenying and purifying spirit. The Presbyterian makes the following comment upon the system.

Not to mention the puerility of the numerical division, the play upon the numbers, 3, 7, 27, 127, and the marks of closet-theorizing which appear in this scheme, the total absence of the gospel and the doctrines and spirit of grace, ensure its failure.

American Peace Society. The Premium of the American Peace Society for the best Essay on the subject of "A Congress of Nations, to promote the great cause of Peace," and which is to be sent in to L. D. Dewey, 129 Nassau Street, New York, on or before the first of December, 1833, is to be awarded by the Vice President, J. C. Calhoun, Hon. William Wirt, and Mr Justice Story.

Howard Benevolent Society. The Treasurer of this Society acknowledges the receipt of $50, through the Post Office, from "Ralston," for the relief of the poor.

Lecture on Slavery. A solemn appeal to the Christian community, in behalf of two millions of the people of the United States, who are held in slavery; with an invitation for personal and pecuniary co-operation, in promoting measures preparatory to their emancipation, will be presented in a Lecture in the Second Church, in Hanover Street, (Rev. Mr Emerson's,) by Arnold Buffum, at 6 o'clock tomorrow evening.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS—SECOND SESSION.

In the Senate, on Thursday the 6th inst. the annual Treasury Report was received and 2000 copies ordered to be printed. After the transaction of some unimportant business, the Senate spent a short time in executive session, and adjourned to Monday.

In the House of Representatives 10,000 copies of the Treasury Report were ordered to be printed. Four unsuccessful attempts were made to elect a Sergeant-at-Arms, and the House adjourned to Monday, the 10th inst.

In the Senate, on Monday, Mr Clay appeared and took his seat. The Standing Committees were announced.

A resolution from the House was concurred in, in regard to the appointment of Chaplains. Tuesday 12 o'clock was assigned for the election of a Chaplain. Resolutions respecting public lands were offered and agreed to. The various parts of the President's Message were assigned to appropriate committees.

In the House, on Monday, the usual Committees were announced.

The residue of the sitting this day was occupied in ballotting for a Sergeant-at-Arms. Thomas B. Randolph of Virginia, was finally elected.

Post Office Department. By the Report of the Post Master General, it appears that there has been a very unusual increase of mail transportation during the past year. The amount of such transportation is as follows;

On the 1st July, 1829,	13,700,000 miles
1st July, 1830,	14,500,000
1st July, 1831,	15,468,692
1st July, 1832,	23,625,021

The annual increase of the transportation of the mail, was, from

July 1, 1829, to July 1, 1830,	800,000 miles.
July 1, 1830, to July 1, 1831,	968,692
July 1, 1831, to July 1, 1832,	1,856,330

The revenue of the department, comprising the whole amount of postages accruing within the year, commencing July 1, 1821, and ending June 30, 1832, amounts to $2,258,570 17.

The expenses of the department within the same period, were,

Transprotation of the Mail,	$1,482,507 22
Compensation of Postmasters,	715,481 63
Incidental expenses,	63,111 45
Total,	$2,261,100 30
Making an excess of expenditure beyond the revenue of the year, of	7,530 18

The increase of the postage over that of the preceding year, for the year ending

June 30, 1829, was	$108,450 47
June 30, 1830, "	143,164 68
June 30, 1331, "	147,228 44
June 30, 1832, "	260,758 63

Being a greater increase for the year ending June 30, 1832, by $113,530 19, than accrued during and preceding year.

There were in the United States on the 1st of July 1831, 8,686 post offices; on the 30th June, 1832, 9,205 Increase, 519.

Treasury Report. We publish to-day, says the Daily Advertiser of Wednesday, the Annual Report of the Secretary of the Treasury on the state of the Finances. It shows that the receipts into the Treasury in the course of the year with the balance remaining at the close of the last year, are estimated to amount to $36,255,573; and the expenditures to $34,611,466; leaving a balance on the 1st of January next, of $1,644,107. From this balance is to be deducted the sum of $1,400,000, which has been heretofore reported as "not effective," the actual balance in money being $244,107. The receipts of 1833, are estimated to amount to $24,000,000, viz Customs, $21 000,000, Public Lands, $2,500 000, Bank Dividends, &c, $500,000. The expenditures of the next year, are estimated at $18,335,577.

Bank of the United States. We stated in the last Register the unfavorable suggestions of the President, in his Message, in regard to the solvency of the U. S. Bank. The editor of the National Gazette, of Philadelphia, makes the following statement on the subject.

At the time when the President's Message was written, there was in the Bank treasury a full statement of the situation of the Bank on the 1st of November.

According to that statement, it appears that the whole of the claims of every description against the Bank were as follows;

For notes in circulation,	$17,968,729 36
Deposites of all kinds,	15,580,520 39
The holders of funded debt redeemable,	4,747,691 45
Making a total of	$37,296,950 20

This is the full extent of the demands on the Bank. Now what is there to meet them?

1. Gold and Silver,	$8,026,055 45
2. Funds in Europe, equivalent to, indeed better than gold or silver here,	2,885,010 26
3. Real Estate,	2,097,301 53
4. Due by State Banks,	3,512,953 24
5. Due by individuals,	62,172,744 79
Making an aggregate of	$79,593,744 70

Here then are $79,000,000, to pay $37,000,000!

Stock Jobbing. The New York Courier and Enquirer says the Daily Advertiser, makes the following charge of fraudulent stock jobbing in that city. There can be no doubt that an investigation will be made of the transactions thus publicly alleged to have taken place. If the charges are well founded the parties implicated deserve the severest censure. If they are unfounded, as it is to be hoped they may prove to be, they will have the opportunity of showing it.

On Wednesday, the 29th Nov. Bank Stock at the Board of Brokers, closed at 115 1-4, and on Thursday morning, opened at 114 5-8. The sales that day were as follows:—

200	shares	on time and interest at	114 5 9
180	"	" "	114 1 2
150	"	" "	114 1-4
100	"	" "	114
250	"	" "	113
400	"	" "	112
50	"	" "	111 1-2

Total 1330

We learn that after the Board adjourned, transfers to the amount of 970 shares at 111 1-2 to 112 can be traced, and about 700 shares are presumed to have been sold, of which no definite account can be procured. Making the total sales on that day about 3,000 shares!

Now we charge that a member of Congress of no small notoriety, became possessed of what the President intended to say on the subject of the Bank, and in connexion with five other individuals in this city entered into a conspiracy to prey upon the purchases of the United States Bank Stock. But let us trace their operations through the succeeding days.

On the 30th there were no sales at the Board of Brokers, in consequence of the death of one of that body; but the sales in the street are estimated at 3,200 shares at about 111 1-2. On the 1st Dec. the sales at the board were 615 shares at about 111, and in the street about 1300. On Monday the 3d, the sales at the board amounted to 850 shares at 110 3-4, and in the street to 2100! And on Tuesday the 4th—the day on which the President transmitted his message to Congress—the contents of which were presumed to be unknown—the sales at the board were 700 shares at 109, and in the street about 2700 at 108 1-2!!!

Thus does it appear, that from Wednesday morning until Tuesday night, about 14,500 shares of United States Bank Stock, were forced off *on time* at about 110, being about 5 per cent *less* than its firm position for many days previous to the commencement of this stupendous fraud! On Wednesday morning the President's Message was published in this city, when in consequence of his unjustifiable attack upon the Bank—stock as the conspirators knew it would—fell to 104 1-2; and we are sorry to add that at this price a portion of their sales were *settled*.

The Editor of the Courier and Enquirer proceeds to say that he can prove that these proceedings were grounded on a knowledge of the contents of the Presidents Message in reference to the Bank; and that a copy of the Message was obtained of the Executive by the editor of the Standard and brought to New York about two days before it arrived by due course of mail.

City Election. On Monday the votes of our citizens were given for Mayor, Aldermen and other city officers. The whole number of votes for Mayor was 3699. Hon. Charles Wells, the present Mayor, had 2918, and was elected.

The following gentlemen were elected Aldermen; viz. John Binney, Jabez Ellis, Henry Farnam, William Tileston, Thomas Wetmore, Samuel Fales, Joseph W. Revere, Benjamin Fiske.

Counterfeit Bills. The newspapers of our city speak thus of some late counterfeits.

There are in circulation counterfeit Ten Dollar Bills of the Suffolk Bank, and Five Dollar Bills of the Columbian Bank, in Boston, being an imitation of Perkins's old Stereotype Plate. Also, Two Dollar Bills of the Oriental Bank, in Boston, new plate. The signatures are well executed, but the lathe work in the dies is imperfect, and the difference in the engraving between the false and genuine, may be discovered upon a minute examination.

Fire at Beverly. The Meeting-house of the Third Congregational Society in Beverly, (Mr Oliphant's,) was destroyed by fire on Saturday night last. It is believed that it was the work of an incendiary, as there had been no fire in the building for about a week

The Selectmen of Beverly have offered a reward of $500, and the Parish Committee have offered the same sum to any one who will give information that will lead to the detection of the incendiary.

Dreadful Mortality. The British ship Sybella, which recently arrived at New York from Amsterdam, sailed there about the 10th of September, with 130 passengers, emigrants from Wittemburg, Germany. A fatal disease broke out among them during the passage, which carried off all but 28 before their arrival at New York. The disease is supposed to have been the cholera.

Supreme Court and the Cherokees. Affairs seem to be advancing fast to a crisis in regard to the imprisoned missionaries, as will appear by the following paragraph from the Macon (Geo.) Advertiser of Nov. 30th.

Mr Elisha W. Chester, Counsel for the Cherokees, has notified the Governor that application would be made to the Supreme Court of the United States, at its session, on the 3d day of February, 1833, to issue further process to carry into effect its former judgments and decrees, rendered in certain cases, wherein S. A. Worcester and Eleazer Butler are considered plaintiffs in error, vs. the State of Georgia, defendant in error. The Governor yesterday communicated the notice to the Legislature, expressing the same unequivocal resistance to this usurpation of sovereign rights, as he has heretofore recommended, and repeating his same determination to resist it to the whole extent of his authority.

The communication of the Governor was referred to the joint committee on the state of the Republic.

United States Judiciary. How this most important branch of our Government was regarded by the Signers of the Declaration of Independence may be learnt from the following extract of a letter from the West.

"Now that the 'last surviving signer' has been gathered to his fathers, it may not be thought improper to record a sentiment which he expressed to me about eighteen months since. We were speaking of the probable course of the President of the United States on the Georgia and Cherokee question. The writer remarked, that he would not execute the judgment of the Supreme Court, and gave, as a reason for thinking so, the attacks made by the Globe upon the Court, and the known opinions of the President on the subject. The venerable CARROLL replied, with more than usual energy,—'That will never do—the Court must be sustained. We all thought it the sheet-anchor of the Constitution; the Government cannot get on without it.'"

Population of South Carolina. We copy the following article from the Bunker Hill Aurora.

Whites 257,863; blacks 323,322. Excess of blacks, 65,459. Male white population, between 15 and 60 years, 64,062. The military force of the State is therefore probably less than 64,000. In the late election only 43,072 votes were polled, of which the Union party gave 17,159—Dis-unionists 25,913. So that Gov. Hamilton's power to make war will be hardly sufficient, (without the assistance of the Union party) to keep the slaves from rebellion.

It will be seen by the above statements, that the militia force of South Carolina, is about one thousand four hundred less than the excess of the slave population.

Newspapers. The different newspapers printed in the United States, amount in number to nearly *one thousand* and the aggregate number printed annually is estimated at *fifty millions*, which is about one press to every 1300 persons and 4 newspapers annually to each inhabitant.

Animal Remains. There was lately dug up at Massilon, Ohio, two tusks measuring each nine feet six inches in length, and eight inches in diameter; the weight of one was as much as two men could lift; the outside covering was as firm as ivory, but the inner parts were decayed. They were found in a swamp two feet below the surface, and were similar to those found some time ago at Bone Lick, in Kentucky; the size of which animal, from the bones found, was at least 60 feet in length, and 22 in height, 12 feet across the hips. Each tooth found weighed eleven pounds.

FOREIGN INTELLIGENCE.

Mexico. The Daily Advertiser of Wednesday last, furnishes the following condensed statement of news from Mexico.

Accounts from Vera Cruz to Nov. 16th, state, that Gen. Pedraza, who arrived at that place on the 8th, in consequence of the invitation of Santa Anna, was received with great enthusiasm. The latter, after defeating the Government troops in the neighborhood of Orizaba, marched upon Puebla, which he carried by assault, and thence proceeded to Mexico, which he invested, and reduced to great distress by cutting off its supplies of provisions and water. On receiving intelligence, however, of the countermarch of Bustamente, he immediately raised the siege, and marched to meet him with a force of about 10,000 men. Bustamente, whose force did not exceed 3,000, took another road with a view of avoiding the encounter, and throwing himself into the capital; but his design was anticipated by Santa Anna, and it was thought a battle would be inevitable. The Vera Cruz correspondent of the New York Journal of Commerce, from whom the above particulars are derived, entertained no doubt of the success of Santa Anna. Mr Zavala, had been reinstated in the office of Governor of the State of Mexico.

Turkey. London accounts report that the Sultan is making arrangements to secure an asylum in some agreeable and friendly country in Europe, But intelligence from Smyrna announces that he is endeavoring to negotiate for peace with the Pacha of Egypt.

Plague in Bushire. The Bengal Hurkaru says,—An express was received yesterday evening from Bombay, announcing the arrival of the Psyche, from Bushire, 21st May, with most awful accounts of the progress of the plague in Bushire. The town is stated to have lost two thirds of its population. All government was at a stand—the son of the Governor, who had been left in command of the place, was lying at anchor in the roads—pilots would not come off to the shipping and all business was suspended. The British Resident and his family removed to the island of Corgo, in March last, and are still there. They left a guard of some force at the Residency, of whom not a man has survived.

MARRIAGES.

In this city, by Rev Mr Tyler, Mr Jeremiah Chapman, printer, to Miss Mary Ann Prevost: by Rev. Dr Eaton, Mr Frederick A. Taft, of Dedham, to Miss Eliza H. Flagg; Capt. Nathaniel Crosby to Miss Mary Lincoln.

On Monday evening, by Rev. Dr Lowell, Mr Seth W. Barton, of Warren, R. I. to Miss Lucy A. Jewett, of Portsmouth, N. H.

On Thursday evening, by Rev. Mr Young, Mr George Ayer to Miss Catharine Powers, both of this city.

In East Sudbury, by Rev Mr White, Mr John Cooper to Miss Elmira, daughter of Mr Isaac Lokar.

In Dighton, Rev. Abraham Gushee to Miss Rebecca Hathaway.

In Yarmouth, Rev. Charles Noble to Miss Lucretia Gray.

In East Bridgewater, Mr Cyrus Alger to Miss Asenith Howard.

DEATHS.

In this city, on Tuesday last, Mrs Nancy, wife of Mr Gurdon Steele, aged 54; Mr Charles T. Spooner, 18; Horace How Carney, 2; Henry Augustus Brewer, 2; William F. Coffin, 2 months.

In Charlestown, Mrs Margaret, wife of Mr Amasa Williams, aged 57.

In Milton, on Sunday, Mrs Mary A. wife of Mr Ebenezer G. Tucker, aged 27.

In Hingham, Mr Thomas Cushing, a revolutionry soldier, aged 80.

In Canton, Henry Webster, youngest child of Mr Leonard Everett, aged 4.

In Foxborough, Abijah Pratt, a revolutionary soldier, aged 74.

In West Springfield, Miss Lucy Chapin, aged 20.

LOST.

Lost, on *Thursday evening*, between the Temple in Tremont Street, and High Street, a *Locket*, marked OLIVE R. DEANE. The finder will confer a favor by leaving it at the *Office of the Christian Register*.
Dec. 15.

EFFICACY OF PRAYER.

For sale at this Office, an "Essay on the Efficacy of Prayer," first published in the Unitarian Advocate.
Dec. 15.

LECTURES

BEFORE THE SUNDAY SCHOOL SOCIETY.

A Course of Lectures on subjects relating to Sunday School instruction, will be commenced on Sunday evening, the 23d instant, (unavoidably postponed from the 16th inst.,) at 7 o'clock, in *Chauncy Hall*, Chauncy Place.

The Lectures will be free to the Teachers of all the Sunday Schools, connected with the above named Society.

The First Lecture by Rev. Professor PALFREY.

J. TUCKERMAN, J. F. FLAGG, L. G. PRAY, } *Committee of Arrangements.*

Boston, Dec. 8th, 1832.

PROSPECTUS OF THE

GENIUS OF UNIVERSAL EMANCIPATION.

VOL. XIII.

Eleven years have transpired since this work took its station among the periodicals of the day—and we enter upon the twelfth with renewed hopes and cheering prospects. To a casual or superficial observer, the "signs of the times" exhibit nothing of momentous import—nothing very propitious to our cause. But the discerning and the reflecting, on comparing the past with the present state of things, will find much to encourage its advocates, and even to stimulate them with anticipations, in their onward career. The "cloud of thick darkness," which lately extended from the zenith to the southern horizon, in a deep, continuous, and apparently impervious gloom, has been so far dispelled as to admit the broad scintillations of ethereal light. The electrical vapors occasionally clash in their hurried movements: but the radiations of truth's bright orb frequently gleam amid their gatherings and vanishings.

The labors of philanthropists have accomplished much, within a few years, well calculated to promote the cause of African emancipation. The doctrine which sanctions the diabolical system of slavery has been boldly interrogated in the public arena of controversy—even in the southern halls of polemics and legislation. The champions of rational Universal Liberty have unfurled her glorious pacific banner there. Thousands are flocking to the sacred standard, as enlisted volunteers, and tens of thousands are gazing upon it with rapture.

The present is not, therefore, a time to relax our efforts for the regeneration of our moral and political system: neither are we disposed to relinquish the ground we have taken, as humble advocates of the reformation so urgently called for by every humane principle, and by every consideration of justice, propriety, and safety. We shall still pursue, with undiminished ardor, the grand object we have constantly had in view; and we shall not be diverted from the straight forward course that appears most likely to lead to its attainment.

Thus pledged to the cause of humanity and philanthropy, we hope the *Genius of Universal Emancipation* will still find favor in the eyes of an intelligent community; and the advocates of that cause are generally and respectfully solicited to lend their assistance in extending its circulation.

TERMS OF SUBSCRIPTION.

The work will henceforth be issued, monthly, in the City of Washington. It will be neatly printed, on fine paper, and folded in the octavo form, each number making sixteen large octavo pages.

The price of subscription will be ONE DOLLAR per annum, *always to be paid in advance.*

Subscribers who do not particularly specify the time they wish to receive the work, or notify the editor, (through the medium of a postmaster, or in some other way,) of a desire to discontinue it before the expiration of the current year, will be considered as engaged for the next succeeding one, and their bills will be forwarded accordingly.

Any person, remitting Five Dollars to the Editor, in current money of the United States, will be entitled to Six Copies, for one year.

All letters, communications, papers &c., intended for this Office, must be addressed, as usual, to BENJAMIN LUNDY, *Washington, D. C.*—and forwarded *free of expense.*

☞ The following gentlemen are Agents for the Publication in Massachusetts.—Boston, *W. L. Garrison:* New Bedford, *S. Rodman, Jr.:* Salem, *Wm. Dean.*
Dec. 8.

LIBERAL PREACHER,

FOR DECEMBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for December, 1832.—New Series, Vol. II. No. 12, Containing a Sermon by Rev. WILLIAM H. FURNESS, of Philadelphia. *Subject*,—"Prayer;" from Job xxi. 15.
Dec. 6.

CHANNING'S SERMONS.

Just published and for sale by L. C. BOWLES, 362 Washington Street. *Discourses*, by W. E. CHANNING, D. D. in one volume 12mo. containing Sermons never before published.
Dec. 8.

TOMB FOR SALE,

A new Tomb, under one of the churces in this city, for sale, at a reasonable price. Inquire at this Office.
Boston, Nov. 1832.

NORTH AMERICAN REVIEW.

For sale at this Office a perfect copy of the first 30 volumes of the 'North American Review,' half-bound in calf.
Dec. 1.

SELECTED POETRY.

"Rectory of Valehead," is the title of the book from which we take the following piece of poetry. It has been recently reprinted in this country by Carey & Lea. The Traveller says,—"It is a beautiful picture of a religious household, influencing to excellence all within its sphere. We believe no person could read it and not be the better for its pious and touching lessons. The spirit breathed throughout the volume is pure, ardent, and winning. The family is carried through every species of ordinary vicissitude until they finally become scattered, and one by one drop into the grave, and nothing remains but the 'speaking marble' to tell that they ever existed."

One of the Edinburgh journals speaking in reference to this work, says,—"Such works as the present, are of peculiar importance, and can never be too strongly recommended to the heads of families, and more especially to those who are in any way concerned in the hallowed task of superintending the moral sentiments, and devotional exercises of youth. It recommends itself by its simplicity; and nothing could be more pleasing and impressive than the pictures of Christian loves, fears, hopes, and sorrows, which it embodies.

THE RAINBOW.

Striding athwart yon gloomy mass,
Which clouds in clouds inwreath'd up pile,
How bright the rainbow's colors pass,
And force the angry heavens to smile;
And where its radiant feet repose
On earth, a liquid glory glows
Around the heavenly guest,
Link'd by the gem-like bridge, this earth
Seems join'd to heaven, as at its birth,
Ere sin the bond suppress.

Enwrapt I view the dazzling scene,
And as the vivid colors start,
Fits of reflection come between
Each gaze, and rouse my listless heart.
Fond gazer! beauteous as they shine
To thee, those colors are a sign
Of sorrow, and of care;—
Now, on some houseless wand'rer, beat
The drenching rain, the piercing sleet,
And wring the wretch's prayer.

Oh! therefore, all-indulgent Heaven,
Grant me, with trembling, and with awe,
To use each earthly blessing given,
And, using, own thy wisdom's law,
Own that each joy I feel or know,
Is partner to another's woe:
I laugh amid lament!
And, as time's restless wheel goes round,
My turn for sorrow may be found,
My hour of trial sent.

Oh! when thou givest, give I pray,
A heart awake to future ill:
And when thou takest, take away
Each feeling rebel to thy will.
Humble in wealth, for wealth will fly,
Patient in woe, for woe will die,
To every lot resign'd:
So let me view life's gleamy scene,
And happy hours with bow serene,
Still warn of woe behind.

MISCELLANEOUS.

AMERICAN TEMPERANCE SOCIETY.

We publish very cheerfully at the request of the Executive Committee, the following Periodical Circular of the American Temperance Society.

Dear Sir,—The Fourth and Fifth Reports of the American Temperance Society, contain the history of the Temperance Reformation in this and other countries, an exhibition of the principles involved in it, and a statement of the facts by which those principles are illustrated and enforced. Persons who wish to become acquainted with this object, will here find ample materials; and those who wish to promote it, will be furnished with means to do it effectually, and to the best advantage. These publications are constructed, not on the plan of being merely annual, or temporary Reports, but on the plan of being *permanent documents*, which will be as important as they now are, till the use of ardent spirits as a drink, will be entirely done away in the community. They are stereotyped, and contain about one hundred and twenty pages each. The Committee are especially desirous that a copy of them should be possessed by every family; and had they the means they would give to them a gratuitous and universal circulation, that every child in the United States might become acquainted with the nature and effects of ardent spirits; and with the benefit which would result to our country and the world, should the use of it as a drink be discontinued. But as the Committee have not the means of doing this, the publications are sold at 25 cents a copy, $2, 25 per dozen, and $16, 67 per hundred; and may be had, in any quantity, of Aaron Russell, No 5 Cornhill, and Perkins & Marvin, No 114 Washington Street, Boston; John P. Haven, No 142 Nassau St. New York; French & Perkins, No 159 Chesnut St. Philadelphia; and many other booksellers throughout the United States. In many cases, individuals have distributed several hundred copies. In other cases extracts from them have been read in public meetings, and a subsciption taken to put a copy into every family in a town or county; and the consequences have been most beneficial. What is wanted is *information* brought home to the fireside, and the bosom of each individual; and should it be universal, there is reason to believe that it would, with the divine blessing, do much towards changing the habits of the nation. More than a million of our countrymen have renounced the use of ardent spirits; the Government no longer furnishes it for the Army; nor are permits granted to the soldiers to purchase it, or sutlers allowed to sell it to them. A similar change it is hoped will soon take place in the Navy; and should the use of it be abandoned in the United States, one of the principal causes of pauperism and crime, sickness, insanity, and death, would be removed; many of the deepest fountains of sorrow dried up; and thousands of our countrymen annually saved from a premature grave. The effect of ardent spirits in producing sickness and death, may be seen by the following statements, viz.; The physicians of Annapolis, Maryland, state that of thirtytwo persons who died in that city, in one year, over 18 years of age, ten, or nearly one third, died of diseases occasioned by intemperance; that eighteen were males, and that of these, nine or one half, died of diseases occasioned in the same way. And they say, "When we recollect that even the temperate use, as it is called, of ardent spirits lays the foundation for a numerous train of incurable maladies, we feel justified in expressing the belief, that were the use of distilled liquors entirely discontinued, the number of deaths, among the male adults, would be diminished one half." Of ninetyone deaths of adult persons in one year, in New Haven, Conn., thirtytwo, in the judgment of the Medical Association, were occasioned by strong drink. Of sixtyseven in New Brunswick, N. J. more than one third were occasioned in the same way. Of four thousand two hundred and ninetytwo deaths in Philadelphia, seven hundred, or more than one in seven of the whole number, were, in the opinion of the College of Physicians and Surgeons, occasioned by intemperance. And medical men, extensively, have given it as their opinion, that a similar proportion has been occasioned, in the same way, in other places.

In Albany, N. Y., a careful examination has been made, by respectable gentlemen, into the cases of those who have died of the cholera in that city, during the past season, over sixteen years of age. The result has been examined in detail by nine physicians, members of the Medical Staff attached to the Board of Health in that city,—(all who belong to it, except two, who were at that time absent,)—and published at their request, under the signature of the Chancellor of the State, and the five distinguished gentlemen who compose the Executive Committee of the New York State Temperance Society, and is as follows:—Number of deaths, 336; viz.; intemperate, 140; free drinkers, 55; moderate drinkers, mostly habitual, 131; strictly temperate, who drank no ardent spirits, 5; members of Temperance Societies, 2; —and when it is recollected that of more than five thousand members of Temperance Societies in the city of Albany, only two, not one in two thousand five hundred, have fallen by that disease which has spread sackcloth over the nations, and has cut off more than one in fifty of the inhabitants of that city, we cannot but feel assured that the universal dissemination of these facts, and such as are contained in our Reports, would save multitudes of our countrymen from an untimely grave.

By means of a Circular which has been issued and sent to every town in the United States, Temperance Societies, and the friends of temperance, have been invited to meet simultaneously, on Tuesday, the 26th day of February, 1833, in every city, town, and village, in the country, to hear addresses; to form Temperance Societies in all places in which there are none; to enlarge as much as possible all that are now formed; to disseminate information, and to take measures to extend the benign influence of the Temperance Reformation throughout the land.

In no way, it is believed, can this be done more effectually, than by putting a copy of these Reports into every family. *If you, Sir, will use your influence to do this, with regard to the families in your vicinity, you will essentially aid the Committee in the great work in which they are engaged, and perform an important service to the community.*

The avails of all sold, will be devoted to the gratuitous distribution of the publications, to the dissemination of the facts which they contain, and the promotion of the cause of temperance throughout the United States.

Respectfully yours, &c.

SAMUEL HUBBARD, *Pres. Am. Tem. Society.*
JOHN TAPPAN,
GEORGE ODIORNE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE, JR. } *Executive Committee.*

Boston, November, 1832.

P. S. A copy of the Reports in the hand of each legislator and magistrate, will essentially promote the good of the community; and each individual who receives this Circular is *respectfully and earnestly* requested to communicate its contents as extensively as possible.

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The Reports of the American Temperance Society contain many striking passages, and convincing statements. We give a specimen from an address delivered in Providence, R. I. by Rev. Francis Wayland, D. D. President of Brown University. After stating that it has been shown that more than $90,000,000 are annually lost to the country by the use of ardent spirits, in addition to all the other evils which flow from it, he puts to the conscience of each one who continues, whether by wholesale or retail, to be engaged in the traffic, or in any way to furnish ardent spirits for the use of his fellow men, the following questions, viz.

"First. Can it be right for me to derive my living from that which is spreading disease, poverty, and premature death throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

Second. Can it be right for me to derive my living from that which is debasing the minds, and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery, or madness; or from the sale of obscene books which excited the passions, and brutalized the mind, and ruined the souls of my fellow men?

Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle,—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?

Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine hundred and ninetynine gallons produce these effects for one which is used innocently? I ask, then,

Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

Eighth. Do you say that you are not responsible for the acts of your neighbor? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship, considered a pirate?

If these things be so, and that they are so, who can dispute, I ask you, my respected fellow citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why then, should we not altogether abandon it?

If any man think otherwise and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, your wife, and your little ones; look to Him who judgeth righteously, and ask yourself, my brother, Is THIS RIGHT?"

[From Mitchell's Encyclopedia.]

THERMOMETER.

An instrument for measuring heat, founded on the principle, that the expansions of matter are proportional to the augmentations of temperature. A common thermometer, therefore, is merely a vessel in which very minute expansions of mercury may be rendered perceptible; and, by certain rules of graduation, be compared with expansions made on the same liquid, by other observers. Air is the most expansible fluid, but it does not receive nor part with its heat so quickly as mercury. Alcohol does not expand much by heat. In its ordinary state it does not bear a much greater heat than 175 deg. of Fahrenheit; but when highly rectified it can bear a greater degree of cold than any other liquor hitherto employed as a measure of temperature. At Hudson's Bay, Mr Macnab, by a mixture of vitriolic acid and snow, made it descend to 69 deg. below 0 of Fahreinheit. There is an inconvenience, however, attending the use of this liquor; it is not possible to get it always of the same degree of strength. As to oil, its expansion is about fifteen times greater than that of alcohol; it sustains a heat of 600 deg. and its freezing point is so low that it has not been determined; but its viscosity renders it useless.

Mercury is far superior to alcohol or oil, and is much more manageable than air.—1. As far the experiments already made can determine, it is of all the fluids hitherto employed in the construction of thermometers, that which measures most exactly equal differences of heat by equal differences of its bulk; its dilatations are, in fact, very nearly proportional to the augmentations of heat applied to it. 2. Of all liquids it is the most easily freed from air. 3. It is fitted to measure high degrees of heat and cold. It sustains a heat of 600 deg. of Fahrenheit's scale, and does not congeal till it falls thirtynine or forty degrees below 0. 4. It is the most sensible of any fluid to heat and cold, even air not excepted. Count Rumford found, that mercury was heated from the freezing to the boiling point in fiftyeight seconds, while water took two minutes thirteen seconds, and common air ten minutes and seventeen seconds. 5. Mercury is a homogeneous fluid, and every portion of it is equally dilated or contracted by equal variations of heat. Any one thermometer, made of pure mercury, is *cæteris paribus*, possessed of the same properties with every other themometer made of pure mercury. Its power of expansion is indeed about six times less than that of spirit of wine, but it is great enough to answer most of the purposes for which a thermometer is wanted. The fixed points, which are now universally chosen for adjusting thermometers to a scale, and to one another, are the boiling and freezing water points. In order to ensure uniformity, therefore, in the construction of thermometers, it is now agreed, that the bulb of the tube be plunged in the water when it boils violently, the barometer standing at thirty English inches, and the temperature of the atmosphere fiftyfive degrees.

[From the Boston Recorder.]

NEW ENGLAND ASYLUM FOR THE BLIND.

This institution has been incorporated for some time, but it was only a few weeks ago, after the return of Dr Howe from Europe, that it went into operation, and there has as yet been very little opportunity for the public to become acquainted with its merits. Yet, even at this early day, one cannot spend five minutes in this interesting establisment without being convinced of the great importance and entire practicability of the plan. A little girl eight years old, who was born blind, and did not know a letter when she came to the institution eight or ten weeks ago, now reads with surprising accuracy and fluency. The book from which we heard her read, consisted of extracts from the best English prose writers, and was printed by the blind in Paris, for their own use. The books are printed by pressing very thick paper on the types, so as to raise the letters, and are read by passing the finger along the lines. Maps are constructed on the same principle; but in those here used, Dr Howe has made improvements that render them decidedly superior to any found in European institutions. Arithmetical operations are performed with the aid of movable types, and for geometry, they have raised diagrams. The little girl above mentioned, besides learning to read, has made considerable progress in arithmetic, geography, and music.

The pupils are employed part of their time in healthful and useful labor, which they perform with great accuracy and skill.

Provision is thus made to educate this unfortunate class of persons,—to prepare them for profitable labor, and furnish them with new sources of enjoyment and new means of self-cultivation and usefulness. It is a charity of great interest and full of promise, and needs, we are sure, only to be knowu, to secure for itself the pecuniary aid which it needs and which has been so liberally given to those kindred institutions, the asylums for the deaf and dumb.

THE PACHA OF EGYPT.

This man, who has lately made so much noise in the world, by his opposition to the Sultan, the reform he has wrought among his people, and the cultivation of the soil of Egypt, was originally only a common soldier among the troops raised in Albania. By the vigor of his arm, and by his talent and enterprise, he rose to be the Pacha of Egypt, one of the highest posts of honor in the whole Turkish empire. Such promotion in Turkey is not very extraordinary, for there are no hereditary honors, and as the Sultan is the heir of all who die in office, there is but little hereditary property. Accordingly, persons originally in the lowest stations, constantly rise to the highest rank in the empire, and the sons of the greatest Pachas descend to a low condition. But Mahomet Ali, the Pacha of Egypt, on getting the command of that province, soon showed that he was no ordinary man—that he was not one who would travel in the beaten paths of ignorance and prejudice, and the changes which he has wrought in Egypt, although far from being equal to what a still greater degree of knowledge and benevolence would have effected, are utterly astonishing, as coming from an originally uneducated Turk. He soon succeeded in establishing a regularly paid and disciplined military force, instead of the irregular and tumultuary bands of men, serving as soldiers in Turkey; and by their help, he soon put down all bodies of robbers and plunderers, and rendered life and property perfectly safe throughout all the land of Egypt. The remnant of the Mamelukes, that singular military body, which since the days of Saladin, had governed Egypt, he annihilated, it must be confessed, by means but little consonant to our idea of humanity, but still he completely effected his purpose, and he made himself sole and uncontrolled lord of the land of the Pharaohs, Ptolemies, Cæsars and Caliphs. Travelling from one end of Egypt to the other is now as safe as in any kingdom of Europe; and foreigners sojourning there for commercial or scientific purposes are perfectly secure.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM. No XVIII. of the NEW ENGLAND MAGAZINE, for December, 1832.

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Obituary Notices.

☞ Subscriptions received by all the Booksellers and by the Publishers, Congress Street. Dec. 1.

'CHRISTIANS CALLED UNTO LIBERTY.'

A Sermon preached at Derry, N. H. Sept. 30, 1832. occasioned by the gathering of a Unitarian Congregation, in that place.—By ANDREW BIGELOW. Published by request of the Society.

L. C. BOWLES.
362 Washington street.

BIOGRAPHY OF BUCKMINSTER. &c.

Preparing for Publication, A Biography of Rev. *J. S. Buckminster, S. C. Thacher*, and *J. E. Abbot*, to embellished with a Likeness of each—Designed for young persons. L. C. BOWLES,
362 Washington street.

ANOTHER NEW PRAYER BOOK.

'Prayers for Individuals,'—by Charles Brooks, of Hingham. For sale by B. H. GREENE, WM. HYDE, and L. C. BOWLES. Nov. 24.

MONTHLY ANTHOLOGY.

Those curious in American Literature, may procure at this Office a complete set of the "Monthly Anthology," neatly half-bound in calf. Dec. 1.

PROSPECTUS
OF THE
WORKINGMEN'S LIBRARY.

At the late annual meeting of the Middlesex County Lyceum, of which Hon. Edward Everett is President, a committee of five, consisting of SAMUEL DANA, M. D., Rev. CONVERSE FRANCIS, ROBERT RANTOUL, Jr. Esq., Rev. ANDREW BIGELOW, and BERNARD WHITMAN, was chosen to issue a series of cheap and popular publications. This Committee have authorized their Chairman to publish a Circular, and give some notice of their designs and intentions. In compliance with this vote, the following statement is submitted to the public.

1. We have found that the great body of our population want interesting reading, and are desirous of obtaining useful knowledge. We have also found that most of those publications which have been issued to supply this demand, do not answer the purpose. They are not sufficiently plain and intelligible; and they do not come home to men's business and bosoms. This deficiency we desire to remedy. We may fail, but we shall make the attempt.

2. We have also found that Lyceums have been organized in most towns. In many, there is a deficiency of lecturers. Dependence is therefore placed on our friends from a greater or less distance. This system is already failing. We hope then to furnish lectures for all such institutions. We hope our pamphlets may be read publicly, and thus be instrumental in saving many Lyceums from destruction.

3. We have therefore determined to commence the publication of useful books Two volumes will be furnished in the course of the year, if the circulation will warrant. We shall give the name of '*Workingmen's Library*,' as descriptive of our design. All disputed questions in religion and politics will be scrupulously avoided. Each writer will be answerable for his own statements and opinions. It is expected that each member of the Committee will furnish one or more articles in the course of the year. Other gentlemen have engaged to write; and our distinguished President has obligingly offered to furnish us with one or more publication, which we believe will be exceedingly interesting and useful.

4. This is no money-making concern. We have no funds, and we wish for none. The County Lyceum is not held responsible for any charges. The Committee have no capital to expend in this project. Our success in this undertaking must therefore depend wholly on the patronage of the public. We hope all our Lyceums and all our workingmen will contribute liberally to the promotion of this object; and we hope that the circulation of our books will not be confined to this county, nor this Commonwealth.

—

CONDITIONS.

The WORKINGMEN'S LIBRARY, will be published in numbers. Six will make a volume of about 300 pages, 12mo.

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L. C. BOWLES, *Publisher*,
Nov. 1832. 362 Washington street. Boston.

PRAYERS FOR INDIVIDUALS.

This day published by L. C. Bowles. 362 Washington Street, "Prayers for Individuals." By Rev. C. BROOKS. Nov. 24.

SUNDAY SCHOOL ADDRESS

This day published by BENJ. H. GREENE, at the Sunday School Depository, 124 Washington street, "An Address delivered before the Teachers in the HOWARD SUNDAY SCHOOL, September, 1832. Nov. 27th, 1332.

WORCESTER ON THE ATONEMENT.

A few copies of this valuable and very satisfactory treatise, on a subject of great interest with the religious public, may be obtained at the *Office of the Christian Register*. Nov. 17.

BLANKETS, TABLE CLOTHS, CANTON AND COTTON FLANNELS, FRENCH AND ENGLISH MERINOS, ETC.

ELIAB STONE BREWER, No. 414 Washington Street, has just received,

2 bales London Blankets of superior quality and various prices.
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TO LET, *and Rent received in Board.*

A Brick House at the corner of Beach Street and Newton Place. Board will be wanted for six or seven young Gentlemen. Possession given the first of December. For further particulars, inquire of
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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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